

The Baptist Record



OLD SERIES, VOL. XXX.

"I COME"

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JACKSON, MISS., SEPTEMBER 12, 1918.

NEW SERIES, VOL. XX., No. 36.

Rev. C. N. Callahan will teach the consolidated school at Rock Creek near Lucedale.

A brief card from Chaplain R. E. Zachert dated August 7th says "I am quite well." He is with the American Expeditionary Forces.

A training camp for tanks is being provided by the government at Raleigh, N. C., having fifteen thousand acres of land.

Rev. J. C. Robinson has not resigned at Canton and does not intend to, the announcement in his county paper was more than premature.

The Y. M. C. A. will hold a state convention in Jackson Sept. 25-26 to plan for the campaign in November to raise money for war work.

Pastor B. W. Rogers was given an increase in salary and an indefinite call by Mars Hill Church. He held good meetings during the summer.

N. T. Tull estimates that one tobaccoless day a week in the United States would net the government in one year over seven million dollars.

Felakatchie Church made an attack on its church building debt this week which insures its being wiped out before the end of the year. The house cost \$4,500.

It is good to see that the three Americans who made the highest grades in the artillery school in France were sons of a Baptist preacher, of ex-President Taft and of Chas. Evans Hughes.

Moderator W. J. Fendley extends a kind invitation to all the state workers to attend the Elton Association at Walldale Wednesday after the fourth Lord's day in this month.

A writer who does not give his name, tells us that they have a new pastor at New Hebron whose name he does not give. We are glad to hear of the good meeting in which J. H. Lane preached and of the prosperous R. Y. P. U.

Moderator A. H. Dale announces the meeting of Jefferson Davis County Association on Friday before fourth Sunday in September at Victory Church, six miles northwest of Hanceville. The state workers are invited.

William Roberts a Mormon polygamist who was expelled from Congress for polygamy is now a chaplain in the army. This pestiferous polygamist may preach to our boys in the army but the camp pastors shun him.

We have received a copy of a patriotic song, words and music by Mrs. R. B. Leigh, Batesville, Miss. It is gratifying to see such evidence of musical ability among our own people. Copies may be had from the author for 25c each.

Glad to have brother Wayne Alliston in the office a few minutes. He has done good service in the pastorate at Everman, Texas. He has served there long enough to pay for the sin of leaving Mississippi and ought to be invited home.

Pastor E. J. Caswell of West Point, began a meeting Sunday having to his help Dr. J. R. Hobbs an ex-Mississippiian now at Jonesboro, Ark. Good preparation had been made for the meeting by conducting prayer meetings in many parts of the city.

The Women's Missionary Union of Rankin county held their associational meeting this week at Felakatchie. Beside the local attendance and representation from other churches in the association they had in their program Mrs. Lipsey and Mrs. Godbold from Clinton.

At the request of President Wilson the Y. M. C. A., the Knights of Columbus, Jewish Relief, Y. W. C. A., American Library Association and W. C. C. S., will make a joint canvass for funds for their support in the coming twelve months. The funds will be distributed on the following basis: To the Y. M. C. A., \$100,000,000; to the Y. W. C. A., \$15,000,000; to the Knights of Columbus, \$30,000,000; to the American Library Association \$3,500,000; to the W. C. C. S., \$15,000,000; to the Jewish Welfare Board, \$3,500,000; to the Salvation Army \$3,500,000. The campaign will be conducted during the week beginning Nov. 11. We are decidedly of the conviction that it would have been better to allow each one to designate for himself to which one or more of these organizations his offering should go and how much to each. We are afraid that arbitrary distribution of funds to objects with which they have no sympathy and which in some cases are subversive of truth will prevent giving to those with which they are in sympathy. For instance the National Catholic War Council is used to advance the interests of Romanism and that will be a bitter pill for the rest of us to swallow. Some are "narrow" enough to believe that the devil is the presiding of Romanism.

MISSISSIPPI COLLEGE OPENS OCTOBER 1st.

Owing to crowded conditions and the delay in providing sufficient water the opening of the college has been postponed to this date. This is in line with policy of many other Southern colleges and universities which are making preparation to accommodate the large number of young men of draft age and supply the necessary military equipment and instruction.

Pastor J. H. Lane is rounding out fifteen years of pastoral service at South McComb. In the 36 years he has been preaching he has been in but three pastorates. He has never lived in another man's house. He has built nice residences at East Fork, Magnolia and McComb. Has baptized 27 into his church this year, receiving in all 124. The church last Sunday increased his salary \$300 and would have made it \$600 but the pastor suggested that would be enough for this time, inasmuch as the members would be expected to do their bit in September on Liberty Bonds. The pastor's health is now good and he has done good work in revivals this summer.

Those pastors and churches who get discouraged sometimes because their attendance at prayer meeting and Sunday School may get what comfort they can from the report that one of the very largest churches and one of the most advertised in the South with a preacher second to none, a membership of 3,000 has only 1,000 at Sunday School and 166 at prayer meeting. Perhaps this is the low water mark for summer.

The Sunday School Board reports through its educational secretary, Dr. P. E. Burroughs the issuing of 462 Teacher Training diplomas in August, 23 blue seals and four gold seals. Mississippi gets 51 diplomas, 12 red seals, two blue seals and two post graduate diplomas.

J. W. Lee said in the Oxford Association that in all his pastorates he had never had a young man or woman to go away to attend a state school, but he or she took less interest in the church work on returning. On the other hand he had never had one to attend a Baptist school but he took more interest in the church when he came back.

Here is one too good not to pass on even at the risk of spoiling a speech. Brother Gunter tells it. In Leake county a white man and an Indian came upon another Indian on the side of the road, the victim of liquor. The white man said to the sober Indian "You never drink at all, do you?" He replied: "No; me no drink it all; me just drink some."

Pastor Ben Cox of Central Church, Memphis, has sufficiently recovered from an operation at the Baptist Memorial Hospital to be in his pulpit on Sundays. But Dr. Jeffries of the hospital preached for him morning and night, on "What the Bible says about the healing" and on "Jesus seeking and saving the lost." At night thirty-six nurses from the hospital attended in uniform and sang to an appreciative congregation.

By request of one of the brethren we call attention of the Associations to the fact that one-third of them must elect a member to represent them on the State Convention Board for the next three years. These associations are: Aberdeen, Adoniran Judson, Bogue Chitto, Calhoun, Carey, Central, Chester, Chickashaw, Chickasaw, Coldwater, Columbus, Copiah, Deer Creek, Gulf Coast, Harmony. Don't forget.

Dr. J. F. Love will sail Sept. 14 from Seattle on the steamship Kamo Maru for a long visit to the mission fields. We have the promise from him of letters for the Baptist Record telling of the matters of popular and vital interest in his journey. Be sure to read them and get others to read them. He is one of our best men, and his writing commands a wide reading and awakens to better service.

From one of the Y. M. C. A. men in Jackson, who is connected with the war work we have the information that Dr. Jno. R. Mott, head of the Y. M. C. A. is in no way responsible for the order of Mr. Keppel, third assistant secretary of war, excluding camp pastors from work among the soldiers. Mr. S. Q. Ackley the executive secretary is sending out a letter with this statement. I have positive information that the announcement came to Dr. Mott as a surprise, he having known nothing of it until he received the announcement from the government. Mr. Brockman writes from New York, "I know definitely that not only did Dr. Mott have nothing to do with the preparing of the order but he did not use his influence to get the matter acted upon and crowd out the camp pastors. Dr. Mott sent from New York a telegram to the committee in Jackson the following: "Am a member of committee to which you refer, but can report that it was not responsible for the action of the War Department regarding camp pastors. I personally have never recommended or favored such action, but on contrary have always instructed our Y. M. C. A. workers to do all in their power to help camp pastors." Now it is up to Mr. Keppel or somebody to explain for this is diametrically contradictory of his statement to Dr. B. D. Gray and others that the matter was referred to a committee of which Dr. Mott was a member and that the committee had unanimously approved the order. The truth ought to be known and told. It ought not to be hard to get.

OPENING OF THE BAPTIST BIBLE INSTITUTE.

The introductory conference of the Baptist Bible Institute will be held September 23rd to 30th. The Institute opens formally October 1st. We are fortunate in being able to announce a fine group of our denomination leaders who are expected to take part on the program, viz.: Drs. B. D. Gray, I. J. Van Ness and J. F. Love. President E. Y. Mullins and President Lee R. Scarborough and Dr. J. B. Gambrell, Editors E. O. Ware, P. I. Lipsey and E. C. Routh and Secretaries J. B. Lawrence and George H. Crutcher and Drs. R. P. Mahon and John T. Christian.

As far as possible visitors will be entertained in the Institute dormitories at one dollar per day per person, provided they notify our business manager, Dr. J. E. Gwatkin, 1211 Washington Ave., New Orleans, La., of the time of their arrival.

We are glad to state that the entire faculty is on hand and in fine spirits. Prospects are growing brighter every day for a good opening.

GREAT OCCASION IN NEW ORLEANS.

The greatest occasion in the history of the Baptist cause in New Orleans was Friday, August 30th, 10-30 a. m. The transfer of the Sophie Newcomb College property to the board of directors of the Baptist Bible Institute took place at that time. It was the consummation of our efforts to pay in full the cash payment on the property which was \$26,250.00. The Home Mission and Sunday School Boards made the initial payment at the time the contract for the property was signed; and Dr. B. H. DeMent, president of the Institute, has been leading gloriously a campaign in Louisiana to secure the other \$16,250.00.

We had the title to the property thoroughly examined and everything done to make sure that the title was good, and we discovered that it was "gilt edge." We assembled in the office of the attorney who conducted the act of sale for us, and the representative of the Tulane Board, with the members of the faculty and president, and other members of the board of directors. The president of the board of directors, on behalf of the Institute signed the papers and note for the balance due, and other members of the board of directors and of the faculty signed at witnesses of the transaction. The most glorious thing about it was we had the money in the bank to make the payment. Surely this ought to be an inspiration to all the Baptists of the South to come to our help in subscribing to the purchase money fund, so that the whole \$106,000.00 may be paid in five years, instead of fifteen years, and thus get rid of the interest that we would have to pay on the unpaid notes. This has been a happy day to us all, and the president of the Institute will now give his undivided time to preparations for the opening of the school and work of the first session. He cannot do well the work in the Institute and be a field man at the same time.

We have the right president in Dr. De-

Ment, but we must make it possible for him to devote all his energies to teaching in the Institute. We want all who read this to rejoice with us on this auspicious occasion.

B. P. ROBERTSON,

THE BAPTIST PAPER VERSUS UNIONISM.

There is just now a situation which is calculated to make every Baptist who is worthy of the name ready to rally to his denominational paper with zeal and determination.

Nearly all of the secular magazines and national weeklies have within recent years become sponsors of Church Unionism. Ten or fifteen years ago, there developed among these publications and the Sunday supplements of many daily newspapers a "psychological movement" toward dabbling in theological subjects. That was bad enough. Inevitably they fed the "man of the street" with the kind of stuff they thought the casual crowd would like. Real Christianity does not make headway under such treatment, but retrogrades.

Still, why should publications care, whose religious appeal is to popularity rather than to principle? To discount Christian doctrines as "dry theology," and magnify humanitarianism as about all there is in real religion was and is their cue.

It was inevitable that these publications in general should be ready to serve Church Unionism. The time-serving politician has not more interest in seeking how to approach the dear voters on common ground, and in discrediting and frowning on subjects that might not hold the crowd together, than these publications have of taking positions that will corral the religious impulses of their readers into one compound.

They cannot exploit so invincible a thing as the Christian conscience, but they think they can at least, through their smiles and frowns, beguile men into some sort of homogenous mass, which it will be easy to handle. Therefore the unrelieved slant against "narrow sectarianism." There are nation-wide publicity for any little union church attempt and nation-wide silence when the puny infant dies. Therefore unlimited free advertising and exploitation for any sort of non-denominational religious effort, however casual its significance, and a reluctant doling out of attention to activities of fifty-fold more importance when they are conducted by responsible religious denominations.

Recently Dr. J. B. Gambrell wrote to the editor of the Saturday Evening Post and asked if he would publish a properly written article, in which would be given the side of denominationalism to balance one of the many Unionistic articles to which the Post had been opening its columns. The editor declined the article which Dr. Gambrell offered. The Ladies Home Journal and the Country Gentleman, also publications of the Curtis Company, which publishes the Saturday Evening Post, give frequent aid and comfort to Church Unionism through opening their columns to its sophistries.

These publications know that there is a tremendous wave of religious sentimentalism in America now. They believe, doubtless,

that they can maintain or add to their popularity by a one-sided presentation of the Church Union propaganda. To the contrary, we believe they will lose the respect of tens of thousands of quiet, thoughtful men and women among their subscribers, who have no well paid publicity bureau, such as the Union Movement has, to push their opinions before the public, but who have religious convictions and do not enjoy having them sneered at, even by writers who know how to choose soft words and make the weaker reason seem the stronger.

It has come to this, that the denominational papers are practically the only class of publications that a self-respecting Christian man or woman can read without having thrust before him the endless repetitions of Unionistic sophistry and endless shrewdly-phrased remarks intended to discredit the religious denominations. There has not been a time in this generation when there was so much need of a special campaign in every state in the South to double the circulation of our Baptist papers. And, often as we have talked about it without doing it, we can double the circulation of our papers, if we will go about it with zest and determination.

At every District Association this fall the appeal of the denominational paper ought to be presented clearly and forcefully. This ought to be followed by getting every delegate to subscribe and by pledging the pastors to go after the business like it was really important, which it is. It might be well to follow Georgia's example, and apportion the subscribers to be gotten among the churches.

There are not lacking tokens that our people are ready to respond to such an appeal. Baptists want the truth and they do not take pleasure in being insulted concerning their religious convictions, nor do they enjoy having their children misled by fair-seeming but false representations.

They always have needed the denominational papers, and the success of every mission activity or other activity of the Baptist denomination has always depended largely upon the papers. But now the continued integrity and growth of the denomination itself has come to depend upon the denominational papers as never before. For they are almost the only sources of information concerning religious life and work which do not lean towards the destruction of the integrity of the Christian bodies of this country.

These bodies have made America a country with more vital religious faith than is possessed by any other country in the world. The great war is proving it and the other nations are confessing it. While our sons are fighting for democracy in Europe, our people are not anxious to be led by self-appointed dictators towards such a religious autocracy in America as has caused shipwreck in European nations.

So far as the printed page is concerned, our hope of strength and edification for the masses of our Baptist people on this great theme of the day is mainly in our Baptist papers.

Let every Baptist pastor, layman and leader come to the aid of the denominational paper and double its circulation!

FACING SERIOUS FACTS.

(J. B. Gambrell.)

It should be recalled that the Southern Baptist Convention at Hot Springs, Ark., charged the Home Mission Board with the responsibility of carrying on our camp pastor work in the cantonments at home and overseas. The Convention, also, in a carefully prepared report on the world crisis went to record as strongly supporting the government in its war efforts. It also, made a deliverance in favor of a larger opportunity for the great religious bodies to work for the soldiers, and declared for equal privileges for all in the camps. We must stand by the Home Board in its efforts to realize the aims of the Convention.

At the Convention in Hot Springs, a telegram was received from one of our camp pastors stating that he had it from a Y. M. C. A. worker that all camp pastors were to be put out of the camps. I saw this telegram. The camp pastor wanted some action taken, but most of us thought the Y. M. C. A. worker not informed. He was, as subsequent events have proven.

After the issuance of the order from the war office removing camp pastors within a specified limit of time, the Home Board was compelled to face a new and very grave situation. Secretary Gray representing the Southern Baptist Convention, felt that we should protest to the authorities and by wire, asked me, as President of the Convention and member of the Home Board, to meet him in Washington and go with him and others to see what could be done. I went in connection with representatives from the Northern Baptist Convention. We had two interviews with Third Assistant Secretary of War, Dr. Keppel, who has this matter in hand.

I stop to say here, that not one thing will be said in this article concerning which there is the remotest doubt. It is fully recognized that the situation is delicate and carefulness is necessary.

When we entered the secretary's office, he met us in a spirit of admirable frankness. "Gentlemen," he said, "you have found the guilty man." He assumed full responsibility for the order, and, while expressing a willingness to discuss it with us said pronouncedly, that he had no idea of revoking the order. He reaffirmed, with emphasis, what he had before written Secretary Love of the Foreign Mission Board, that "The whole trend and the whole desire of the Department is in the interest of breaking down, rather than emphasizing denominational distinction." He was told that the position taken by the Department is fundamentally wrong, that the government cannot, according to the genius of Christianity, and the constitution itself, function in religion, that the limit of the military authorities is to provide adequately for military order and discipline and leave all matters of religion free.

In a second interview the secretary seemed in a somewhat different mood. At his suggestion we had prepared a paper which has already appeared in the denominational press setting out our views. It should be said, that

this paper was written with care. It was felt that nothing superfluous or irritating should appear in it. Secretary Keppel said he would consider the paper and confer about it.

Some outstanding facts stare us in the face. They are serious. We must deal with them sanely and decisively in the interest of religious freedom now and hereafter. Vital religion is also involved, for governmentally controlled religion is never vital. Secretary Keppel informed us that the department had selected a committee of six with which to advise in matters of religious interests. These were selected because they represent the religious life of America, and do not represent denominational organizations. This committee is composed of John R. Mott, Robert E. Speer, William Adams Brown, Bishop De Wolf Perry, Harry Cutler, Father Burke.

The first four of these are of the Federal Council of the Churches. Cutler is a Jew and Burke is a Catholic, of course. The Jews are given special privileges in the camps, and the Catholics function in the camps through their Knights of Columbus.

We had it from Dr. Keppel that this committee helped to perfect and approved the order removing camp pastors before it was issued. The Catholics have their special privileges; also, the Jews. They could well afford to be generous to the Federal Council members. The Federal Council is definitely committed to "breaking down denominational distinctions." And Dr. John R. Mott as is proven by his leadership of the Edinburgh Continuation Committee. Also, let it be recalled that when America entered the war, it was Dr. Mott who went to Washington and put on the program, taking over all the religious activities in the camps of the non-Catholic Christian bodies, without consulting or conferring with anybody authorized, even remotely, to speak for the denominations.

We know now definitely, from original sources and authentic, how the order happened. Some plain things need to be said. First of all it should be said that Secretary Keppel has made a grave mistake in making his department functions in the religious realm. The government has nothing to do with religion, except to protect every man in the free exercise of it. Why should the War Department join in the fight on denominations, led by a few conspicuous, but irresponsible visionaries?

It is pertinent to say, also, that the gentlemen of the Federal Council, do not in any considerable way, represent the religious life of America. The religious life of America is represented in the great historic religious bodies, called denominations. These under the free play of their forces, save America. They have made the Y. M. C. A. which now, under the lead of its General Secretary, Dr. Mott, assumes the overhead management of all their work in the camps.

And farther, the Department at Washington does not go "full length in its unwarranted effort to break down denominational distinctions," for it gives to Jews and Catholics recognition denied Lutherans, Metho-

dists, Baptists and others. It requires a great stretch of the imagination to think that Mr. Cutler was put on the committee of six, or, Father Burke, without any reference to their religious connections.

It seems unfortunate that the committee of six and the third assistant secretary of war, should in times like we are in force upon the country the discussion of an issue effecting the fundamental principles of religious freedom. In an article printed some time ago, I expressed my appreciation of the work of the Y. M. C. A. properly limited in the camps, but protesting against any effort to take over the serious work of the churches in camps or anywhere. I wish these mistakes might be quickly remedied in the interest of every good thing involved.

CLARKE MEMORIAL COLLEGE.

The coming session opens September 17th, and continues nine months. The coming session bids fair to be one of the best. It looks now as if we will have as good attendance as the "war times" will permit, but this writer has been in the school business long enough not to "count chickens before they hatch."

We do not claim any things we are going to do, but we come simply promising the best that is within us. We promise to exercise a strict, parent-like care over all boys and girls committed to our care. If we exhaust all means and cannot induce one to study, he will be sent home. We want no man's money without giving value received.

We have added a course in military training to our curriculum, and it seems pretty certain now that the government will designate Clarke College as one of the schools in Mississippi for military training.

We have added a course in home science also.

We have taken up the matter with State Supt. Bond, and think we will get arrangements made for our graduates to secure state license.

Nothing will be left undone that will go to make Clarke College the best Junior College in the state.

We cordially invite our friends to be present on opening day. The principal address of the day will be delivered by Rev. E. L. Wesson, D.D., Holly Springs, Miss.

Our repair work on the college will continue till all is in good shape.

With every good wish for all, I am,

Yours for service,

T. A. J. BEASLEY.

Dr. B. P. Robertson, pastor of St. Charles Avenue Church in New Orleans, has been elected to serve as Field Man and Financial Secretary of the Baptist Bible Institute in that city. He has been deeply interested in its progress from the beginning and vitally connected with its founding. He has led the forces in New Orleans to do a good part by it and has shown eminent fitness for the position. We hope he will accept and that the favor of God may continue upon him and the work even more abundantly. Dr. DeMent has been successful in his double work as president and financial agent and now he can give his time to the growing work of the president's office and as teacher, in case Dr. Robertson accepts.

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EDITORIAL.

LOST MOTION

Paul did not live in a great mechanical age or he would almost surely have used the phrase at the head of the article. Our own is an age of great machines and the world is propelled today by machinery. Lost motion is therefore a modern phrase, though the conception finds other expression in Paul's epistles. In one place, according to his habit of employing the language of athletic contests familiar to him and his readers, he speaks of so fighting "as not beating the air." This is an even stronger figure than that of "lost motion." The latter is where on account of some poor adjustment of the machinery, a part of the energy or power is wasted which ought to be fully employed in producing practical and helpful results. The scripture phrase indicates a totally wasted expenditure of physical energy, which necessarily results in bodily exhaustion and gradual destruction.

But more specifically, what particular loss has he in mind when he speaks of beating the air. That of course must be learned from the connection, what he has just been saying and what immediately follows. Energy and action may be mispent from the causes; either from not taking note of the conditions in which we work or the condition of our own hearts. Paul speaks of them both. A good purpose, a good grip on the gospel, a knowledge of the truth itself, ample energy and great zeal are not enough to really attain the ends. A wise adaptation to the conditions around us, a tactful adjustment to our surroundings, this is the first condition which Paul gives to prevent beating the air. Failure here is due to lack of real concern for the welfare of others or the blind zeal. We once heard a preacher say to a congregation in the protracted meeting that he wasn't going to worry if they didn't fall over themselves to come to Christ, that he would have a good time any way. Evidently he had no vital concern for their welfare, no love for souls in his heart. He was merely going through the motion of having a meeting and doubtless felt a sort of relief when it was over. A man who genuinely loves souls will be willing to make any sacrifice. Paul became all things to all men. He was careful not to alienate people by untactful conduct. He

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was careful of their scruples even when he did not agree with them. To the weak he became so weak; to them that were without law as without law. If there were people who suspected he was working for the money there was in it, he would forego the right to accept any compensation for his services, and preach for nothing. He did not wish to be saving at the spigot and wasting at the bung. It is to be feared that some workers are satisfied with merely going through the form of the service without being concerned or stopping to see if it is getting results. This is motion that is entirely lost.

But even when the activity is not an entire waste of energy much of it may be lost motion by not using our minds to see if we are obtaining the largest results for the labor spent. There will be many opportunities to observe. How many times the reading of the Bible in church is lost because people are coming in during the reading. Many a good sermon is thrown away because the preacher has failed to get the attention of the people. How much more is wasted because there has been inadequate spiritual preparation. No business of men can be run at the heavy loss in energy that our churches are suffering. Many of our people are unprepared for the necessarily brief message of the pastor on missions and the collection for benevolence or educational literature. There is much lost motion in the pulpit because the work is not supplemented with proper reading. Every pastor and every interested church member ought in his mind to overhaul the whole church machinery to see why we are not getting more and better results.

But the other cause of wasted energy, the reason why many are beating the air is that preacher and people do not spend enough time and energy in subduing the flesh and keeping their bodies under. Paul says "Every man that striveth in the games exercises self-control in all things. I therefore so run, as not uncertainly; so fight I as not beating the air. But I buffet my body and bring it into bondage, lest by any means, after I have preached to others, I myself should be rejected. The ministry and the message may be nullified by lack of self control, by failure to subdue the flesh. And that not simply because the word is discounted by the outward behavior of its representative, but because his own innermost life is conquered and he cannot proclaim with boldness what he knows to be true. If a man cannot preach worthily when he has stuffed his stomach, so he destroys gradually his ability to do the best spiritual service by letting the flesh get the upper hand of him. He will be beating the air in his hardest efforts unless he buffets his body and keeps it under. Lost motion means lost soul power and most likely lost souls somewhere.

GET IN THE GAME

There is an irresistible inspiration in fellowship of service, a contagion of interest in doing the Lord's work in partnership and participation with others. Many years ago, when the yellow fever preyed upon the ignorance of the people who knew neither its cause

nor its cure, a small group of men were discussing its method of transmission. There were various theories with as many advocates. Some insisted that it was contagious, others were as sure that it was infectious, others declared it was epidemic, while another was sure it was endemic. A sober-looking listener ventured to remark, "Wal, I don't know whether it is epidemic, or endemic, or contagious or infectious; but one thing I know, it is ketchin'." So is spiritual life.

A week ago we spent a night at a hotel and observed a man pick up a deck of cards from the table in the office. They were "sin cards" with all the usual spots and pictures on them; and though several other people were sitting around, he began playing with them alone. We remembered of hearing people speak of playing "Solitaire," and suppose that was what he was up to. It appeared to be a tolerably dull game. There was certainly no excitement and no appearance of life and pleasure in it. It wasn't attended with the lively interest we had heard in loud talking and laughter and tense conversation about some den which we have never entered. And then we began to question if there were not a good many people who were playing "Solitaire" in religion instead of enjoying the inspiration that comes from working together in carrying out the program of Jesus and living to the full the Christian life. No Christian life is full and complete which is lived alone. No work reaches its fullest efficiency when undertaken single-handed. There must be team work in it all.

Paul must have had something of this kind in mind when he wrote to the Colossians about rejoicing as he beheld their order, that is their team work, their steadfast, regular, rhythmic step as they went on with the Lord's work. Anybody who has watched a good company of soldiers drill has seen the interpretation of this scripture. And what must it be to witness a grand review of a whole army as they swing into action. It is enough to bring out the last breath of enthusiasm from one who is interested in their mission.

We have this month the opportunity to produce just such a splendid program of denominational co-operation in bringing all our forces into line and every energy into operation for the best results in our "Go to Sunday School Day," or State Mission Day in the Sunday Schools. This is one of the best opportunities to prove the effectiveness of our democratic and voluntary method of co-operation in doing the Lord's work. The purpose is worthy of our best and the need could not be more imperative. We are endeavoring to enlist all our people in the study of the Bible in our Sunday School classes. The knowledge of the Word of God lies at the base of all Christian living and of all work for Christ. Without this we have not even made a beginning. The increasing, growing, living knowledge by repeated study, is necessary to the health of the church and the growth of the individual. The other purpose is when we have gotten the people there, to give them a part in our State Mission work, by having an offering for this basal factor in all our missions and benevolence. This is an inspiring purpose and program. We will come nearer

having two million and a half Baptists in the South doing the same thing at the same time than ever before. This is an army that outnumbers Pershing's and ought to draw every man, woman and child into its victorious sweep. It is time for everybody to get in the game.

FROM CAMP PIKE.

(Webb Brame.)

Am glad to tell the home folks that I am very happy in this great work. Shook hands with hundreds of the new boys coming in the past week from Mississippi. Have hunted them out and prayed with them and preached to them. Sunday was the greatest day of my life. Held four services, talked to thousands of men. Closed the day with a big meeting of twelve companies of new boys in the baseball park. The hearts of the fellows were tender with thoughts of home, and so was mine. God was with us, and over six hundred pledged themselves to a definite life with Christ. Oh, the joy of this one service, and they will come to me almost every day. You will speak to more men here in a single service than some of our preachers will speak in ten years. What a change has come over me in these two weeks of humble service. I have been converted again. The chaplain has an open door and the right of way for religious duty in the camp, and the men seem to appreciate the fact that he is one of them. I feel so weak at times in this mighty task, but over my desk is hung a card, on it "My grace is sufficient for thee." Do continue to pray for the work I so much want to do.

9th Tr. Bn. 162 Depot Brig.
Camp Pike, Ark.

Department of the Convention Board BENJ. J. LAWRENCE, Gen. Sec'y

MISSION DAY IN THE SUNDAY SCHOOL.

Sunday, Sept. 22, is Mission Day in the Sunday School. On that day we want every Sunday School in Mississippi to put on the special program prepared by the Sunday School Board. These programs have been sent with additional literature in every superintendent in the state whose address could be secured. We have also written every pastor calling his attention to the day and earnestly requesting that the day be observed and made one of the historic days for Baptists in Mississippi in 1918.

There are several reasons and considerations which force themselves upon us as to why this day should be observed.

1. THE PURPOSE OF THE DAY.

The importance of a movement is determined largely by the purpose of the movement. Judged from this standpoint, Mission Day in the Sunday School is of tremendous significance. Its purpose is (1) to inform; (2) to enthuse; (3) to empower.

1. To Inform.

What we want above everything else is information. Knowledge goes hand in hand with progress. People do no better than they know. If every Baptist in Mississippi was thoroughly informed concerning our work, knew all about its needs and methods and the things we are doing, there would be no trouble in securing all the funds necessary, but when people are ignorant they come to absurd conclusions and form erroneous judgments. Prejudice thrives in an atmosphere

of ignorance and as a rule ninety-nine out of every one hundred objections raised have their birth in ignorance. It is our purpose to give all the information possible to the Sunday School constituency on Mission Day.

2. To Enthuse.

People do not only need information, but they need enthusiasm. Back behind all large efforts there is that element called enthusiasm. Dr. Scarborough of the Southwestern Seminary has given us a new word for this. The word he uses is "apisserrinkum." For Baptist people need that thing. If we could get up the same kind of enthusiasm in religious work that we get up in politics or that has been aroused in the prosecution of this war, we could do practically anything. It is this kind of enthusiasm that we want to generate. The pastor who succeeds in creating this kind of enthusiasm will preach to full houses and will have a large degree of success. The pastor who fails to create enthusiasm will preach to small houses and have a small degree of success. The same is true of the superintendent of the Sunday School and the teacher of a class. We are putting on this day in order to help the pastor, the superintendent and the Sunday School teacher, for whatever helps these helps our kingdom work.

3. To Empower.

We need in addition to information and enthusiasm, power. Power is stored-up energy turned loose upon a task. In physics we say it is potential energy transmuted into kinetic energy. In religion it is the life force in the kingdom set to going at the task of kingdom service. Of course, these forces are vitalized by the Holy Spirit, but the Holy Spirit is always ready to work and is always at work with the forces willing to be used by Him. The difficulty is in getting men and women willing to be used by the Spirit in kingdom service. In this day in the Sunday School we want to enlist the vital forces in the kingdom and set them to going at the task of State Missions. If the 172,000 Baptists could all be put to work for just one day, and would give to State Missions just what they earn on that day, we would have no less than \$172,000 as the result of that day's work. It does seem that we ought to secure enthusiasm enough to get the Baptist forces in Mississippi to give us one day's work. It does not look like the Lord could ask less of us. This is the purpose of our Mission Day in the Sunday School.

II. PLAN.

If any day is going to be a success we must plan for it. This is true in religion as well as in everything else. For instance, the government does not think about putting on a drive for Liberty Bond or War Savings Stamps or Red Cross without the most carefully outlined plan. We should not think about proceeding in religious work without a plan. For our Mission Day in the Sunday School we have a plan.

1. The Program.

We have prepared a program directing the exercises of the day. This program consists of songs and recitations and so on, all so arranged as to bring information of the kind needed. No superintendent should think about passing over the day without this program. It is impossible for us to accomplish our purpose if the superintendent the pastor and the teacher do not co-operate with us in putting on the program.

2. Attendance.

We are making an effort on this day to secure the largest attendance at Sunday School in Mississippi that has ever been secured. It seems to me that this is a most worthy object. Every department of the church ought to be enlisted in this work. An effort ought to be made to get all the Home Department out. The cradle roll superintendent should make arrangements to have all the babies enrolled present. The adult department should marshal all the forces of the adult church membership and then the primary, the junior and the senior departments should not only get their constituency, but should go out into the highways and hedges and bring them in un-

til the whole church is filled with folks. Let us make a record on the 29th.

3. The Collection.

It is our plan to take an offering on this day for State Missions. There are many reasons why this offering should be taken. In the first place, we need the money. The kingdom of our Lord needs it. In the second place, the Sunday School needs to exercise the grace of giving. Nothing so helps an individual as the development of a benevolent spirit. This spirit cannot be developed half so well in any other exercise as in that of giving money to a worthy cause. If one gets in the habit of giving his whole life is affected by the habit. He will begin to do kind things and to say kind things, and all along the pathway of life he will put himself in a helpful relation to every one he meets. This spirit should be cultivated in children. Any pastor, superintendent or teacher who fails to take advantage of every opportunity presented for the cultivation of this spirit falls to do his duty to the pupil in the Sunday School.

III. PLACE.

This day has a distinct place. The Sunday School is one of the fixed institutions of our church life. In fact it is a part of our church life.

1. Denominational Life.

I think the Lord has led us to this branch of service to fill a real need in our world life. There used to be a time when the child was instructed in the word of God in the home. Parents were careful and diligent in teaching the Bible to their children. That time has passed. There is very little, if any real instruction in the homes of our land. It seems to me that the Lord in leading us to perfect the Sunday School has made provisions for this lack in the home life. In this way the child receives the instruction which it should receive if the teacher and Sunday School forces are faithful. This being the case, any day in the Sunday School which has for its purpose special information about our denominational work has a distinct place in our denominational life. And this is especially true now when there are so many forces making for the destruction of denominational lines. We must not only keep the home fires burning in our churches, but we must put up the denominational fences. This day will help us if properly carried out to emphasize denominational work.

2. Team Work.

This day should emphasize and drill us in the practice of team work. There is nothing we Baptists need more than team work. We ought to pull together. With the same Lord and the same faith and the same baptism and the same task there is no reason why we should not all tighten the traces together in kingdom service and yet we do not. Why? We have not been trained to do so. We have let our individualism draw us into error on the question of liberty. No man is free to do wrong. No Baptist is free to disobey his Lord. No Baptist is free to kick out of denominational traces. He is only free to co-operate with his brethren in kingdom service. On this day in the Sunday School we want the 172,000 Baptists in Mississippi to line up for one magnificent and splendid effort. On the same day in the South the nearly 3,000,000 Baptists will be lined up for the same task. With every pastor emphasizing it, with every superintendent emphasizing it, with every teacher emphasizing it, we ought to get some of the spirit of team work into our denominational life and this we surely need.

3. The Plea.

I earnestly hope that every Baptist in the state will do his dead-level best on this day. There is no reason why we should not do great things in Mississippi. Mississippi gave \$40,000,000 for War Savings Stamps. She met her apportionment on both the Liberty Bond issues. She also met her apportionment in the Red Cross and the Y. M. C. A. work. One little community that I know of where the church would be horrified if you were to ask them to give \$50 to State Missions

(Continued on Page Seven.)

Baptist Education Commission

R. B. Gunter, Sec'y.

A DEMONSTRATOR.

The war is a demonstrator. It points out. It shows us things. It shows us weaknesses. One of the many things pointed out to us is the weakness of the American people on education. Already the cry is heard that we are short of educated men for Army officers. And the greatest need now, says President Wilson to Secretary of Interior Lane, is that the youth be kept in school in order that we may have trained leaders in both war and peace. He says "So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only of trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people." He then urges that the people continue to give generous support to schools of all grades to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of its people. This is the opinion of the entire administration as voiced by Commissioner of Education Hon. P. P. Claxton, who says that there are only two tasks: "To win the war for freedom and Democracy (righteousness and permanent peace, too, he hopes), and to fit ourselves and our children for life and citizenship in the new era which the war is bringing in. And while we are emphasizing the former we must not overlook the latter. We must know what to do with our freedom and democracy when they shall have been won. It is unpardonable not to educate, now."

Another thing which war has pointed out is the essential value of righteousness and Christianity. General Pershing is emphasizing the importance of the Bible in the battle line and in the camp; the preaching of the gospel to the soldiers; and religious work among the boys as a vital stimulus for the morale of the army. And General Joffre, like Victor Hugo when accounting for the success of the English army at Waterloo, says the victory for democracy at the Marne was of God.

But the lamentable thing which the Baptist people are brought face to face with is that we, because of a lack of education, are unable to stand in the front rank among both the military officials and the religious workers. I wish that this fact might burn its way into the hearts of every Baptist, both man and woman. The door of opportunity stands wide open, but we are unable to enter in. We read in the Scripture of people who entered not into the land of promise because of unbelief. We can not enter in because of our unbelief in education. How long will we be simple? Education is of prime importance in the winning of the war, for it rightly educated we can both win the war and

then know what to do with it when it shall have been won.

Again the war has shown us the superior importance of the thoroughly equipped Christian school. Such a school can give the needed literary training; the military training; and also the religious training. It trains Christian workers as well as military officers. It gives moral and religious training to the soldier which makes him a better soldier when he reaches the trenches, as has been emphasized by the leading officials who say that the Christian soldiers fight longer and better than does the non-Christian.

MISPLACED EMPHASIS.

It should not be said that in our denominational work, we are working at the wrong end of the line. There will never be a part of the line but what needs attention. But it is an indisputable fact that we are misplacing the emphasis in our denominational work. In our State Mission work we spent last year for B. Y. P. U. work, Sunday School work, W. M. U. work, Laymen's work more than \$12,000. Was that wrong? No. I do not think so. Was that work needed? Yes, immensely. But why was it needed? It was needed because our schools have not educated and trained our preachers to do that work. No pastor should have to call for some one outside of his church to put on "the Budget." No pastor should have to depend on a Sunday School man to teach his Sunday School teachers in the training course. No pastor should be dependent upon a B. Y. P. U. man to teach the Manual. And our womanhood should be so trained in school as to remove the necessity for W. M. U. workers except for general direction. Such training is being offered in our colleges and seminaries, but we are not placing the emphasis on the college and seminary work. The great reason why our State Board workers must put forth such an effort to raise State Mission money is because we have not urged upon the ministry the importance of a thorough education. Even some leading workers have gone to the extent of discouraging denominational education.

The Home Board and the Foreign Board see the importance of the college and seminary. The Home Board is accommodating nearly 6,000 students in denominational schools. And the Foreign Board is supporting nearly 13,000. Half of the foreign mission money is used in denominational schools. While the Home and Foreign Boards provide for 18,000 students, we provide for only 19,000 outside of the mission fields. At the same time there are 53 times as many church members outside the mission fields as on it. We are neglecting the most important part of the work at the home base, our schools. When we place the emphasis in the right place, other things will be cared for.

No minister should be satisfied with anything short of a full course in our colleges and seminaries. He should thus show his appreciation of his call. Then our people should urge upon all of our ministerial students to take all of the work offered. Many of our men are declined as war workers be-

cause their education is deficient. Let every Baptist impress upon our ministry the importance of thorough preparation.

THE \$5,000 CLUB.

Another \$500 man has been found. Give us three more and we will knock off \$5,000 more. The man who gave the first \$500 check wants to call time.

THE FUTURE.

The members of the Baptist Educational Commission were written last week to the following effect:

1. What is your opinion as to a cash campaign right after the convention for the purpose of paying all of the indebtedness now on our schools?

2. What is your attitude toward a five year campaign beginning next year for \$1,000,000?

3. Do you think it would be better for the secretary to enter the war work, or some vacant pastorate?

Four have answered. Every one favors the campaign to get out of debt. Three favor the five year program; and the other one does, provided the war closes next year. Three want me to continue this work, and one says for me to go to the war.

WHAT LINE OF CHRISTIAN WORK ARE YOU ESPECIALLY INTERESTED IN?

(J. F. Love, Cor. Sec'y.)

1. Evangelization? Foreign Missions include this class of work for a population of a thousand million human beings, millions and millions of whom have never heard the gospel for the first time and do not know that Jesus died for them.

2. Is your special interest Christian education? Foreign Missions includes this. The Foreign Mission Board must secure support for more than forty schools of higher grade and nine theological institutions which are seeking to send out the light among the most ignorant people in the world. On some of the mission fields not more than one in ten of the people can read their own names, and on all of them the Christians are too poor to educate the teachers and preachers who are to instruct the millions in the gospel of Christ.

3. Perhaps you are interested in hospitals. The neglected sick and suffering appeal to you and arouse your sympathy. This work, too, belongs to Foreign Missions. The Foreign Board has ten hospitals set among millions where human disease and suffering are unparalleled, where human life is cheap, where poverty is added to suffering, and where no doctor is in reach if we close these hospitals.

4. Is it Christian literature which claims your support? Do you believe in power and blessing of good literature, good papers, books and the Bible? The Foreign Mission Board has three national publishing houses. These are planted in countries where superstition and deadly religious heresy prevail as nowhere else, and the leaves of whose publications are for the healing of the nations.

Books, tracts, papers and the Word of God are published and distributed to those who have never for the first time read the story of the Manger and the Cross.

5. Are you interested in providing buildings for churches of Jesus Christ? The Foreign Mission Board gives you an opportunity to supply those where the people have no places whatever in which to worship Christ. More than half the churches on the foreign fields are without houses. In many instances these churches are compelled to conduct their worship in small and dingy store rooms on streets where these can be secured for the smallest rental, while on nearby thoroughfares great temples and cathedrals charm the passerby with their beauty and invite to worship within. If you believe in church building, these offer you real opportunity and great need.

Those who are interested in special lines of Christian work have the privilege of selecting any one of the above departments and designating their gifts to that particular class of work. Any one of these objects is worthy of large gifts. Individuals have given to these single enterprises at home hundreds of thousands, and even millions, while to all combined on the foreign field they have given but hundreds and thousands. Thank God, some are seeing that a work so comprehensive, and which seeks to supply needs so many and so incomparably great, lays peculiar claims upon them for really large gifts!

CONVENTION BOARD DEPARTMENT.

(Continued from Page Five.)

subscribed \$3,000 to War Savings Stamps. There were Baptists in that community who would have felt insulted if you had asked them to give \$25 for State Missions who gave \$100 for War Savings Stamps. These same Baptists in the Y. M. C. A. work gave anywhere from \$100 to \$200. The same thing is true in the Red Cross work. Why did they do this? Because they were asked to do it.

Brother Pastor, let me drop this hint just here. We have failed to do big things in many instances in our church work because we have been too timid to ask our people to do big things. There is a reason for this which I shall not mention now, but may mention later. We must get out of the habit of thinking in small terms. "As a man thinketh in his heart so is he." If our pastors in Mississippi will go before their people this year and lay out the bigness of the kingdom work to them and then call upon them for ten times as much as they have done before, they will find that the response to their call is more hearty than it has ever been before. Men do not take much interest in a little thing, especially big men. Your neighbors are not going to come in to help you build a chicken coop. If you have big logs to roll you can get your neighbors to help, but if it is simply piling up chunks, they will leave you to do that yourself. We have got big logs to roll in the Master's kingdom. Let us ask our people to do big things.

Remember the collection for State Missions is special, that is it does not count on the budget, nor does it go on the apportionment for the church. We are trying to get our Sunday Schools to take care of our war work. Although the government may put us out of the camps, yet at Camp Shelby we have two missions adjacent to the camp which they can't put us out of. These missions are crowded with soldiers every Sunday. We want to take care of these missions.

A LETTER FROM LIEUT. P. I. LIPSEY.

"Somewhere in France,"

August 9, 1918.

My Dear Mother and Father:

Well, here I am in one of the most interesting places in the world, it seems to me. I haven't had an opportunity to investigate the city yet, but this old barracks is like a chapter from Alexandre Dumas. I am three or four miles from the harbor where I was when I wrote you the last letter. We were finally taken ashore the afternoon of that day. After being tied up there in the ship twenty-four hours it was simply glorious to get on terra firma again. You will have more respect for that "firma" after you have been on a crowded transport for—days.

The fun began even before we landed. Three small kids in a row boat worked their way along side while our lighter was waiting for berth at the pier, and immediately attracted showers of "French" (?) greetings and American small coins. Not being with my own men, I did not have to be dignified and officious. Such whooping and yelling of unique French phrases and savory Americanism, "Hey, garkon," "Look at the ears on um," etc. The kids were busy picking up the coins which were falling in the boat, some striking and hopping over board, others cracking the boys on the heads as they scrambled for nickles in the bottom of the skiff. They never complained of being hurt though, and must have made quite a decent haul.

We marched through what I judged to be the outskirts of the town on our way to this camp, or barracks. I think I never did enjoy anything more in my life than that little four mile hike. From the windows and sidewalks, and as we got farther and farther out, the green road side, the kindly women and pestiferous kids gave us "Vive L'Amerique!" and waved and smiled. The kids were mostly engaged in asking for "pennies," (I don't know what language that is but plenty of American soldiers have been along that road before) but never showed any temper or hard feelings when unsuccessful. I think, though, nearly all of us emptied our pockets of the last American small coin, and many a kid hoping to receive a Centime or maybe a sou, found himself with a silver piece equivalent to from fifty to five hundred such and not a large sum at that necessarily. It was sure funny to hear a big fellow grinning sheepishly (because of the lack of cash or ignorance of the tongue) say "Aw, Ey, I'm busted." Les enfants recognized the tone of voice if not the word. One officer dug out the last he had on the demand of one whom I addressed to his delight as "le garçon avec la fete rouge" and that last was a stick of chewing gum. "Oh, Shooling gum," he yelled as he disposed of it in good American style.

I think we were pretty well skinned by the time we made a short rest halt. I told several little brown boys "Mes enfants, les soldats sont pauvres, tres pauvres; ils n'ont pas de l'argent!" But they would raise their hands and roll their eyes (they are good at that) crying "Non, Non, Reech, tres riches, les Americains!" Can you beat it?

The one French expression which everybody on both sides seems to appreciate is one which is absolutely untranslatable and meaningless on paper. I suppose it is not really very important but it is lots of fun calling out, to the girls especially and they say it so coquettishly: "Ou, La la." Its all in the expression, the inflection, the intonation, like this, "Ou, la, la."

But the crowning show was three very small girls all less than ten years, I should say, who stood on the walk together and sang lustily as we passed.

"Hail, hail, the gang's all here!"

Another evidence of previous passage of A. E. F. They sure collected the coin.

Another peculiar thing was that we were just raising an awful racket kidding and passing the time of day with the Frenchies all along the road, but when we passed a battalion of our soldiers

who have a camp here, there was absolute silence, not a word was spoken; we just looked at each other and passed on.

Well, I stuck my head out of my tent about ten seconds too soon yesterday afternoon and was detailed for guard because I was handy and others were not. The "barracks" an old inclosure with an old name, which I should not tell is within an old stone wall about twenty feet high. It includes about 25 acres, some dozen long stone barrack buildings of medioeval construction and numerous and sundry modern shacks of the A. E. F. and auxiliary such as this "Y." Against this wall at intervals are massive stone block houses—sentry joints, lookout stations for the "watch" in the old days, built into the wall. Just turn back to some "Romance of the Middle Ages" by Scott or Dumas and you will find many such. The guard house, my post last night is just inside of the main gate of the wall. The portcullis has been removed as it must have been in the way for present purposes.

So, an officer who knew nothing about the job himself took me around to the guard house where I had one sergeant and one messenger at all times, besides casual corporals and sergeants of the Provost which was patrolling the road. I told this officer to beat it, that I could find out what was to be done, which seemed to be to sit down and entertain oneself with literature which got here from Les Etats Unis by the "When you have finished reading this put a one cent postage stamp no wrapping, no address" route. The officer left, and I composed myself and began to inquire the duties of the officer of the guard from my sergeant. They seemed to be to stay there and handle whatever situation should arise. Our men of the M. P. were patrolling the road because of the numerous "innocent" little French wine joints that are in this country like the grasshoppers in a hay meadow at home. Every now and then one of my cops would drag in some indignant soldier who had no pass or had difficulty in walking. I would record his name, etc., and such data as might be useful on the morrow and send the culprit to his quarters if he were orderly and sober enough to know where his quarters were. But you ought to hear me say "confine him" or "Lock him up, corporal," when I thought best. It was just like a police court and I felt very "snappy" and important.

Well, presently two white Q. M. captains, two or three of my M. P. and three negro soldiers drag in another black soldier who had just cut one of his comrades into about five irregular and unequal pieces. We got his case recorded, have him searched and make him stand at attention. My corporal inquires of one of my men what is the worse cell in my guard house, one with lots of rats in it and gives instruction for his incarceration therein. Meanwhile the trusty military cop who brought the butcher in is kindly informing him that no German will ever get a chance to kill him, and other soothing remarks; they drag him off and I put the big knife in the desk drawer for further reference. The sergetn was not in at that time. He drops in a moment later and business now at midnight becomes very poor. I ruminate a while on my old friend D'Artagnan and then converse a while with my sergeant. I discover he is a Harvard graduate of about 1900 and am glad I have treated him like a gentleman all the time. Pretty soon I leave to go wake up my relief, 12:30, while the M. P. are arranging a shower bath party for the prisoners at 4 a. m. (It is very cold; you will find it hard to believe, but right now at nearly midday I am wearing a woolen shirt, my serge coat, and my trench coat. The sun peeps out once in a while but drizzle and dampness are the usual order). I wake my relief and go to my tent humming, "This is the beginning of a perfect day, probably." I aroused at daybreak to resume my guard, but the other officer had decided that it was not necessary for us to stay at the guard house and he had not stood guard. I can't go to the old village today because I am still on guard.

(Concluded on Page Eight.)

Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor, Jackson
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, Greeting Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg
 MRS. JEFFERSON KENT, Personal Service, Lead-
 er, Forest

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All funds should be sent to Dr. J. B. Lawrence,
 except the Literature Fund, which should be sent di-
 rect to Mrs. M. M. Lackey.

A HUNT FOR ASSOCIATIONS AND STATE CONVENTION.

One of the cleverest features in connection with the West Central District meeting last spring was the advertisement of our missionary literature. It was executed in such a perfectly natural manner that we mentally exclaimed, "How easy! Why, any group of women could do that!" But in order to do it well, care must be exercised in the selection of the women, and time given for thorough preparation.

Mrs. A. D. Williamson of Ottawa was the leader in the exercise at the annual meeting, and she was ably assisted by several others. Together they brought in the heavily loaded literature table, with its lettered wares properly sorted and business commenced immediately. One after another prospective purchasers basted in and asked for the particular kind of which they were in quest; with one it was something calculated to arouse interest among the younger women; another desired help for the juniors; another, circle programs; and others, study books, maps, pins, pledge cards, mite boxes, concert programs, prayer calendars, etc., until almost the entire supply had been interestingly displayed and meritoriously discussed by business-like sales ladies who were thoroughly conversant with their stock and alert to present opportunities. In about fifteen minutes of time the audience was given a bird's-eye view of the splendid assortment of helps to be found at missionary headquarters in such a breezy, easy, entertaining way that the effect was not only pleasing and instructive, but decidedly restful as well.

Now it occurs to us that this exercise could be reproduced at our association meetings and state convention with excellent results. Our women need to know what a rich mine of missionary matter is at their command at our mission rooms, Chicago, and we know of no better way of acquainting them with the facts and figures than the one just described; and we suggest that program committees begin at once to make the necessary arrangements for the carrying out of this plan.—The Words and Way.

TRAINING SCHOOL.

Our State Trustee, Mrs. H. L. Martin, is out in the interest of the Training School Fund this week. It is her earnest desire that we clear the slate of our Enlargement Fund at this time. When she comes your way, be sure to hear her and then do your part.

THAT LIBERTY PERISH NOT.

The new emblem of liberty rising majestically above the wreck of war and blazoned upon the heavens is the cross. It is the only universal guarantee of liberty. It stands for a righteousness that makes a pledge sacred; that puts honesty above diplomacy, individual rights above class rights and sacrifice and service above spoil. It is the pledge of peace, it is the basis of brotherhood and the emblem of human fraternity. Steadily, as the dawning of the morning, the aims of the allied nations have risen to blend in the standards of the cross—that liberty perish not from the earth. The war is becoming a religious war—a fight against a nation whose god is the Jove of the clenched and mailed fist, not the Christ of open and nail-pierced hand. Above the smoke of battle "is seen a form like unto the Son of Man." Above the roar of cannon a voice as the wind of many waters is heard, crying "Glory, honor and power unto the Lord." Our crusaders may not wear the cross on their breasts, but they carry the spirit of the cross within their breasts, and they go out to redeem and make a world holy "to seek judgment, relieve the oppressed, judge the fatherless and plead for the widow." They "count not their lives dear unto themselves" but justice and liberty dearest. This cross represents conscience, courage and cleanness against the black background of lying, loot and lust. The religious spirit of France has been aroused as the Hun has systematically devastated and demolished 265 cathedrals and churches and desecrated her sacred cemeteries. To statesman, society and sect; gentile, Jew and Christian; the man of the street, of the study and of the factory, the cross is taking on a new significance and gaining a new reverence.

"In the cross of Christ I glory

Towering o'er the wrecks of time,

All the light of sacred story

Gathers round its head sublime."

There never were so many crosses before, and each one tells the tale of sacrifice.—Association Men.

Programs for the State Mission Week of Prayer have been sent out and I trust each society in the state has received the package. If you did not do so, please write, both your Superintendent and Miss Lackey. We will see that you get the literature. We urge earnestly, that each society observe this week of prayer. It is a time when we women need to pray. The leaflets in the package will furnish the needed information on subjects mentioned.

EMERGENCY CARDS.

I have received from headquarters, a new lot of emergency cards and can now supply those who wish them. Beloved, please make this a very personal matter. Consider if you have not been sufficiently blessed to give the Lord an extra \$5.00 this year. Send for and sign a card and send me the \$5.00. You know that it will go on the F. E. S. Heck Memorial and at least one thousand Mississippi women want to belong to the "Emergency Band."

Within the last week your Secretary has attended Lebanon and Columbus Associations. The W. M. U. meeting in both was of a high order. While the suggested program sent out from this office was carried out, there was sufficient local interest injected into the discussion of each subject presented to make it very much worth while. In Lebanon Association, the Memorial to Mrs. Stapleton, who served them for fourteen years as superintendent, was made secure by each society pledging a definite amount for the next four years. In Columbus Association the sisters were very ready to establish a memorial to make their pledges accordingly, but they were not agreed as to whether it should be given to Brother Buck and wife, or Dr. Sellers. All three are blessed memory in that association. At the suggestion of the Corresponding Secretary, they heartily agreed to give two memorials and thus the matter was settled.

A LETTER FROM LIEUT. P. I. LIPSEY

(Continued from Page Seven.)

but I sure am going tomorrow if I can. I haven't been outside of the wall since I have been here.

There are two or three of these famous cauteen girls her and there seems no sentiment about the job at all. They are very pleasant and it is nice to see a woman's face about the place, they say. Our principal occupation just at present is to hang around and eat the nice milk chocolate candy bars. It is so much fun to spend this crazy French money. There are several Y. M. C. A. secretaries, and the hardest work they have to do is to lead the boys at night when packed and jammed like sardines in the "Y" hall they sing "Goodbye, Broadway! Hello France," and that most glorious old American ballad, than which I have heard none sung more vociferously, boisterously and withal more feebly, "I Wonder Who's Kissing Her Now."

The French folk, I have seen, as a class are kindly, brave, pale faced, probably hungry, and cold I am sure, thrifty call. There are no males of military age; the women are all in black. There are more French soldiers under the sod result of this war than American soldiers in France, a striking statement I heard made by a public speaker last night!

I know absolutely nothing about our future. I believe we will move in a few days, our school section, to our training grounds under sound of the guns. We may be very close to the guns, indeed. I can only say I am raring to go.

You will not of course expect a voluminous letter such as this has become, very often. Better be satisfied to set it aside and read it every week or so. I of course expect no mail for quite a long time, indeed will not be downhearted if I get none before October 1st, though of course, it will be fine to be surprised. Do you question when there is no news or bad news from us, whether we are giving them our best over here? You do not. Do I question or worry when we hear no news but confused and troubled rumors, whether we are giving them our best over here? over there? Most emphatically, I do not. I am prepared not to get a single letter from you until the very end of the war—should necessity demand; it will not affect my actions at all. That is the way I feel. I know you are doing your duty, doing it heroically; do I learn that from your letters, because you say you are? I do not. Neither do I have to keep telling you that I am doing what I can, and verily believe I am doing effectively. "Carry on."

Address as per outside.

Your loving son,

PLAUTUS.

ROBINSON.

The third Sunday in July we were with Pastor Garner at Robinson in a real good meeting. Eight occasions and the members and the country for miles around was brought under the influence of the meeting. Wednesday was special service in memory of our brave boys and in honor of our country and it was good to be there.

Pastor Gardner is preaching to five churches in the section where he was born and reared. He and wife have a family of five children and all educated. Some of the salt of the earth hold membership at Robinson.

J. H. LANE.

A GOOD MEETING.

Our protracted meeting began at Bethel Church on the third Sunday in July. Rev. W. W. Muirhead of McCarty, Miss., assisted the pastor, Rev. A. Thom Mitchell. Rev. Muirhead did the preaching; enough said to know it was well done. He is a man with a burning message and knows how to tell it in the simplest manner so that any child can understand the plan of redemption.

The visible results were six for baptism and one by letter. The church voted on the budget plan and it was adopted.

T. A. HOUSE.

Grove's Tactoneschill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening, invigorating effect. Price 50c.

TO STOP FALLING HAIR.

The cause of baldness, hair falling out, loss of lustre and color is found in the roots of the hair itself. Our hair is but a portion of our body and like the other organs, cannot subsist without food. The hair finds its food in the fact layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, Dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out often this small hair sack closes. Eventually as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair which were only surface remedies and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. CALVACURA begins at the root of the trouble and its use is therefore advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and invigorating the entire scalp, a healthy growth of hair is assured. Falling out of hair is stopped, new life and color is added, gray hair is developed, and the hair becomes smooth and valuable. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six weeks. The Union Laboratory 214-109th St., Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1 FREE, together with a booklet, "The Triumph of Science Over Baldness." If you will send your name and address together with 10c in silver or postage stamps to help pay the distribution expenses.

THE ATTENTION OF ALL PASTORS AND SUNDAY SCHOOL WORKERS

IS CALLED TO

September 29

THIS IS THE ANNUAL OBSERVANCE OF

Baptist Go-to-Sunday-School Day

The collection on this day is for State Missions, and programs will be furnished free.

This occasion is of special interest this year. Why? Because our Sunday Schools must not fail us this winter. If everything else religious is interfered with, the Sunday School need not be and must not be. We must rally for a great winter's work. And so we must make September 29 a great Rally Day. The statistics for last year show Southern Baptist have a church enrollment of 2,844,301, and a Sunday School enrollment of 1,835,811, or 1,008,492 less. Where are the other million? We need to get them now. September 29 is the time to start.

I. J. VAN NESS, Corresponding Secretary.

Baptist Sunday School Board

NASHVILLE, TENNESSEE.

If you take advantage of this day, you must get ready. Start now. For programs and information, write to

J. BENJ. LAWRENCE, D.D., Jackson, Miss., State Secretary.

J. E. BYRD, Mt. Olive, Miss., Sunday School Secretary.

TRY IT! SUBSTITUTE
FOR NASTY CALOMEL
 Starts Your Liver Without Making
 You Sick and Can Not
 Salivate.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

Calomel is dangerous and people know it. While Dodson's Liver Tone is perfectly safe and gives better results. A prominent local druggist, Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and it falls to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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Brooklyn Man Solves the Problem.
 It is no longer necessary to suffer agonies that are caused by misfit shoes. Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, N. Y., and you will receive personal attention.

Live Horse Flesh Costs 30c Per Lb.
 You can add 100 lbs. to any poor horse or cow for one-cent per pound by giving it one dollar's worth of **EDGERTON'S MEDICATED SALT BRICK** with the proper feed. Results guaranteed or money back.

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The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Aids, X-ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer, which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.**

FEELS GOOD
 to the eye. Immediately soothing and healing. No stinging or burning. Use Edgerton's "Old Reliable"
EYE WATER
 for sore, weak or inflamed eyes. Call for genuine in Red Box. Sold everywhere by mail 25c.
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45¢ OLD FALSE TEETH worth up to \$15.50 per set (broken or set). Also buy old gold jewelry. Guaranteed by mail. Goods held subject to return. Send money to **UNITED STATES SMELTING WORKS**, Office 1234 Cassell Bldg., Milwaukee, Wis.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

B. Y. P. U. WORKERS' CONFERENCE.

On the 20th of August Dr. Van Ness, Corresponding Secretary of the Sunday School Board, called together in a conference all of the State B. Y. P. U. Field Secretaries to discuss the B. Y. P. U. work and plan for the future work of the organization. It proved to be a very helpful meeting in many ways, and some very important questions were discussed, and some definite plans laid for advanced work. As a result of the meeting we will have a B. Y. P. U. diploma that will be given for the completion of the study of the B. Y. P. U. Manual. This diploma will have places for seals for the other books in the B. Y. P. U. study course. This prescribed course has not been settled on yet, but will be worked out in the near future. Until then recognition will be given for the study of any of the following books: "Training in Church Membership," "Training in the Baptist Spirit," "Training in Bible Study," "Training in Christian Service," "What Baptists Believe," "How Baptists Work Together," "Heart of the Old Testament," "Doctrines of Our Faith," or any book that deals with Baptist doctrine and history.

We agreed that the states would have a "Study Course Week" in which all B. Y. P. U. that would, would take some one of the study course books. The week selected was February 9-16, and we urge that all of our B. Y. P. U. fall in line and make this a week of simultaneous study. Of course recognition will be given for the work any time of the year, but we want to make this a study course drive. Remember, Feb. 9-16, 1919.

Another result of the conference was a vote to ask the Sunday School Board B. Y. P. U. work. These tracts will be to put out a series of "Tracts" on the different phases of the work—one on "The Difference Between the 'Old' or 'Used-to-Be' B. Y. P. U., and the 'New' B. Y. P. U.," which will be of special interest to pastors who have not had the opportunity of knowing the work of the organization. Another will be with the hope of helping the young people see the real object of the B. Y. P. U.; another will be a "gist" of the Manual, etc. We feel that these tracts will be of untold value in magnifying our work and giving it its proper place.

We decided to lay a good deal of emphasis upon the "All-South B. Y. P. U. Banners" that we will give each year at the Southern Baptist Convention, one for the best Senior Union and one for the best Junior Union.

These with others were the definite things accomplished and we appreciate very much the interest the Sunday School Board is manifesting in the work since the work has been turned over to them.

ARE YOU ON?

This is a list of B. Y. P. U.'s by counties that are recorded in our office. We publish this list so that you may know whether you are recorded or not, if your name does not appear

here we will appreciate a card stating the fact and giving the name of your president if a Senior Union or your leader if a Junior Union. We are anxious to get a complete list.

Attala—Kosciusko Junior.
 Amite—Mars Hill Senior and Junior.

Alcorn—Corinth, Tate St. Juniors.
 Bolivar—Shelby Seniors, Merigold Juniors.

Carroll—Mt. Pisgah Senior and Junior.

Chickasaw—Bethel Senior.

Clark—Shubuta Senior A. and B. and Junior. Quitman Senior; Enterprise Senior and Junior.

Copiah—Wesson Senior and Junior; Crystal Springs Senior.

Calhoun—Calhoun City Junior.

Forrest—Hattiesburg First Church Senior.

Green—Leakesville Senior.

Hinds—Jackson First Senior and Junior; Jackson Second Senior; Jackson, Davis Memorial Senior; Baptist Orphanage Junior; Clinton Senior; Pocomanotas Senior.

Jones—Laurel First Senior and Junior; Laurel West Street Senior and Junior; Laurel Kingston Senior; Soso Senior; Pure Grove Senior and Junior.

Jackson—Pascaugola Senior; Moss Point Senior; Vestry Senior.

Jasper—Montrose Senior; Laurin Senior; Heidelberg Senior.

Lafayette—Oxford Senior.

Lee—Tupelo Junior; Verona Senior; Sharon Senior; Bruer Senior; Lawrence—New Hebron Senior.

Lauderdale—Meridian First Senior; Meridian 15th Ave Senior and Junior; Meridian 41st Ave Senior and Junior.

Lincoln—Brookhaven Senior and Junior.

Monroe—Aberdeen Senior and Junior; Prospect Senior.

Marion—Columbia Senior and Junior.

Marshall—Holly Springs Senior.

Montgomery—Winona Senior and Junior; Kilmichael Senior and Junior; Milligan Springs Senior; Scotland Senior; Mt. Nebo Senior.

Newton—Chunky Senior; Clark Memorial College Senior.

Oktibbeha—Starkville Senior; Long View Senior.

Pontotoc—Pontotoc Senior and Junior.

Pike—McComb First Senior and Junior; McComb East Senior and Junior; McComb South Senior; Osyka Senior; Bogus Chitto Senior.

Pearl River—Picayune Senior; Poplarville Senior and Junior; Hillsdale Senior; Derby Senior; Oak Hill Senior; Juniper Grove Senior.

Quitman—Marks Senior.

Stone—Wiggins Senior and Junior; McHenry Senior.

Simpson—Mendenhall Senior and Junior; D'Lo Senior; Weathersby Senior.

Tate—Coldwater Senior; Mt. Mansa Senior.

Tippah—Blue Mountain Senior and

(Continued on Page 13.)

RENEWAL RELIEVES RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renewal is a salt combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renewal, and forget about that rheumatism. Renewal is an old well-established remedy. It is prescribed by the best of physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renewal entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renewal in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.

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Castalian Springs Water. It is the wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the Liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the spring. Address.

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Save money, time and trouble by taking our Home Study Course. Learn at your leisure how to fill a bigger position. The course is simple, progressive and quickly learned. Write today to Druggist's Box, Dallas, Montgomery, Ala.



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 A sweet preparation of natural herbs is instantly absorbed. For Restoring Color and Beauty to Gray or Faded Hair. 10c and 25c at Druggists.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

THE REWARDS OF THE CHRISTIAN LIFE

Matt. 25:14-30; 5:1-12.

Lesson for Sept. 22.

Motto Text:—"All things are yours and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23).

Lesson Connection:—The Christian life has been considered, during the past three months, from various angles. It is well worth one's while to stop here and review these different phases of the many-sided Christian life. No phase could be more appropriate for closing our quarter's study than the rewards of this manifold life.

The passage in the 25th chapter of Matthew was spoken by Christ as He taught in the temple on Tuesday before His crucifixion. Here He brings before us the reward of doing. The passage in the 5th chapter of Matthew is taken from the Sermon on the Mount which was spoken by Christ during the first year of His ministry. In this He sets forth the reward of character or that of being.

I. *The Reward of Doing* (Matt. 25:14-30).

This section of our lesson is familiarly known as the "Parable of the Talents." There should be studied with it the "Parable of the Pounds" as found in Luke 19:11-27; also the "Parable of the Laborers," as found in Matt. 20:1-16. Each of these presents the reward of doing from a different angle. The principle upon which rewards are to be bestowed, whether in this life or in that to come, is not the length of time one has been in Christ's service, nor his ability, but faithfulness. The supreme question in determining rewards will ever be, "Have I been faithful up to the limit of my ability?"

1. *Principal facts of the parable:*

(1) The Lord's return is presented in the aspect of testing service.

(2) Christian men and women are His servants.

(3) These servants vary as to ability.

(4) Each one is entrusted with opportunity and responsibility according to his ability.

(5) The Lord expects faithfulness in His service up to the limit of one's ability.

(6) After testing the service rewards will be given according to faithfulness. This makes the larger part of the Christian's reward beyond death into the life to come.

2. *The Reward:*—All these facts are interesting, but our lesson centers upon that of reward. Two servants were given five talents and two talents respectively according to their ability. The talent of gold at that time is supposed to have been valued at about \$12,000.00. Whatever be the money value is of secondary importance. What it represents is the paramount thing. It represents what God has placed at the disposal of the Christian—time, money, special gifts along any line—for serving Him. The

greater these, the greater the responsibility for their proper use.

Faithfulness in the use of what God has committed to us alone determines the reward. As already stated, the length of time one is in the service does not determine it, as is clearly seen in the "Parable of the Laborers." It is not ability as is seen in the "Parable of the Talents" in our present study. But the governing principle is faithfulness. The two servants under consideration, differed in ability, but their reward is identical. The master of the servants said to each, both the five-talent man and the two-talent man, "Well done, good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

What is the nature of the reward of doing? Enlarged capacity for service is one thing. That holds in the Christian's reward in this world. That man who is faithful to God increases his ability to do for God. This law operates everywhere. "Ruler over many things" in heaven suggests positions of responsibility for those whose faithfulness here has prepared them for such responsibility in heaven. While one phase of the Christian's reward in the life to come is positions of honor for the deserving, another phase is fullness of joy. "Enter into the joy of thy lord."

Let us keep in mind then that the principle governing rewards for doing is faithfulness and that the reward is increased efficiency for positions of honor in heaven, accompanied by fullness of joy.

II. *The Reward of Being* (Matt. 5:1-12).

If the reward of doing is enlarged capacity for service, the reward of being or character is happiness. The reward of doing is bestowed largely in the life to come; the reward of being is bestowed largely in this life. The keynote of the beatitudes is happiness and happiness is the result of character.

1. *Happiness and Poverty of Spirit:*—"Happy are the poor in spirit." Any man is poor in spirit without Jesus Christ. He is a spiritual pauper. But happiness comes only to him who feels the "pinch of poverty" in his spirit. The happiness does not grow out of his poverty, but out of his getting into the Kingdom of Heaven. To feel one's poverty of spirit, one's need of Christ, is vitally essential to getting into the Kingdom wherein there is happiness.

2. *Happiness and mourning:*—Strange combination. "Happy are they that mourn." The happiness is to be found in the being comforted. How can this be true? There is but one explanation—God. He knows

The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTEFUL CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its strengthening, invigorating effect.

From His Cradle To His Grave, A Mosquito Avoids Sweet Dreams

From infancy to old age, a mosquito has the utmost respect for Sweet Dreams. How the young ones know, we can't tell. The old ones, these are the experienced fellows, and doubtless convey intelligence to their young.

The interesting fact is that they all do know about Sweet Dreams, and

through the use of Sweet Dreams a mosquito hasn't got a chance. The users of Sweet Dreams are counted by the million, and it is again requested that you allow Sweet Dreams to display its ability.

Your dealer has the Sweet Dreams. Any town.



Clear Velvety Skin

Is possible only when the skin is in a perfectly healthy condition. You can enjoy this delightful luxury by using Tetterine—that fragrant and soothing salve—which is composed of pure antiseptic and germicidal ingredients, harmless to the most delicate skin. Tetterine restores the skin to its natural condition of health and beauty. It removes all cutaneous troubles. 50c a box. At druggists or by mail from SHUPTRINE COMPANY, SAVANNAH, GA.

or **TETTERINE**



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, for-

merly Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

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A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for poor boys; dormitory on co-operative plan.

Best location for college in State.

NEXT TERMS OPENS FRIDAY, SEPTEMBER 20, 1918.

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Wadsworth County Mississippi

In answering these ads mention your paper. It commends you.

how to cheer the mourning heart into happiness.

3. *Happiness and Meekness*—What is the connection? Meekness is not self-depreciation. It is not a feeling of ego smallness under the shadow of other bigness. It is not an attitude toward other men, but an attitude toward God. It is the feeling of one's littleness alongside of the great God. The happiness does not grow out of the meekness but out of the large inheritance which meekness guarantees. The inheritance of the earth by the saints of God is to be a realized fact.

4. *Happiness and Hunger*—"Happy are they that hunger and thirst after righteousness." Hungry and thirsty for God. The psalmist said, "As the heart panteth after the water brooks, so panteth my soul after God." He was intensely hungry for God. But the happiness does not lie in the hunger or the thirst, but in the being filled with God.

5. *Happiness and Mercy*—"Happy are the merciful." The man who shows mercy shall find mercy and his happiness is to be found in the mercy extended him.

6. *Happiness and Purity*—"Happy are the pure in heart." It is quite possible for one to be pure on conduct, and not pure in heart, thought. The reward of happiness comes to him, who is pure in his thinking, not simply because he is pure, but because

he sees God. The vision of God is as real now to the pure in heart as it shall ever be in heaven. This vision of God produces happiness.

7. *Happiness and Peace-Making*—"Happy are the peace-makers." Peace between individuals who are at "outs," peace between warring nations, peace between lost men and God. The peace-makers are God's noblemen. The reward of happiness comes from the consciousness of being God's child as one goes about his peace mission.

8. *Happiness and Persecution*—Can it be possible that they who are persecuted are happy? Exactly so, if one is persecuted for the sake of righteousness. But the happiness is not to be found in the persecution. This reward of character is to be found in the consciousness of possessing the Kingdom and of suffering unjust treatment at the hands of others for the Kingdom's sake.

The beatitudes describe minutely the happy man. Happiness is set forth as the reward of character. The essential element in the character described is goodness. In "box car letters" the beatitudes write goodness as the essential element in character which guarantees the reward of happiness. There can be no happiness apart from genuine goodness. This happiness is a large reward in this life, also in the life to come.

JONES BAYOU.

Evangelist J. B. DeGarmo of Blue Mountain, Miss., aided me in a meeting of one week at the above place. There were 20 additions during the meeting, 12 of these by baptism.

We were so pleased with Bro. DeGarmo and his singer, David M. Hughes, that we plan to have them again next year for a two weeks' meeting.

Bro. DeGarmo's permanent address is Blue Mountain, Miss. Some people have gotten the idea that he has moved away from Blue Mountain. A letter addressed to him there will always reach him.

I. P. TROTTER.

The week following the third Sunday in August we held our meeting at Fredonia, Chickasaw Association.

Bro. Martin Ball came to us on Monday and did the preaching.

Bro. Ball as usual was in the spirit and preached the word with much power. We had many professions of faith. Thirty-six additions to the church, 28 by baptism and the church was greatly revived.

E. L. BROWN, Pastor.
Ingomar, Miss., Sept. 6, 1918.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

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JACKSON, MISS.
Mississippi's Best Store

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FOR YOUNG LADIES, CLINTON, MISS.
NEXT SESSION OPENS SEPT. 18TH.

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Blue Mountain College expects to be better prepared next session to give proper comforts and thorough educational advantages than ever before in the history of the institution.

Our forty-sixth annual session opens September the 18th.

Last session every room was engaged before the session opened and the capacity of the boarding department was taxed to its utmost. We now have considerably more room engagements than we had at this date last summer.

We will have by far the best prepared art teacher that the institution has ever employed, and one equal to the very best employed by any school for girls in the South.

The music faculty has for years been of unusually high standard among the colleges of the South and will be fully up to any period of its past record. Piano, pipe organ, violin and voice will be given by specialists who are strictly up-to-date.

The home science department was crowded last session and is worthy of all trust.

Our expression department is widely recognized both by the people and by the famous expression schools of the Nation. Prof. Booth Lowrey and Miss Elizabeth Purser will still be in charge.

In the absence of Prof. P. H. Lowrey, who is in the army, the Senior English will be taught by Prof. David E. Guyton, a graduate from Columbia. While the other college classes will be taught by Miss Ray, who has a B. A. from Blue Mountain and a B. S. from the Peabody College for Teachers. The Academy English will be in the hands of Miss Susan Riley of Texas, one of the most brilliant of our Alumnae, who has had a number of years of successful experience in teaching.

The place hitherto occupied by Prof. Jones will be in the hands of a graduate from Princeton who has had successful experience in teaching.

All departments will be under specialists of high order.

Our location is in the highest and healthiest part of Mississippi, being only one mile from the highest known point above sea level in the state.

For catalog address,

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Blue Mountain, Mississippi.

DEATHS

Obituary notices, whether short, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

OBITUARY

On Wednesday, Aug. 14, Bro. R. H. Mitchell of Wynne, Ark., died very suddenly at his home. He was formerly of Lafayette county, Mississippi. Once lived at Valden, Miss.

For the past fifteen years he has lived in Wynne, and has been one of the most active members of our church, being the superintendent of the Sunday School and one of the best deacons that any church ever had.

He stood for all of our denominational work and was ever ready to support it both with his prayers and means.

His pastor,

W. A. ROPER.

ELDER GEORGE W. BRELAND.

Elder George W. Breland of near Union, Miss., Neshoba county, departed this life on August 5, 1918. He was born June 7, 1848. He was married to Miss Francis Bayall in the year 1868. To this union were born seven children, five still living. He was ordained to the gospel ministry about the year 1880, having been in the active ministry for about 38 years. He had full work all the while until the last year when his health became poor and he gave up most of his work.

He did a very successful work as pastor. He baptized a large number of persons, he buried many dead and married many couples—how many I

can't say as I have no access to his memoranda.

He had gone to Beulah College, one of his old pastorates, about 12 miles from his home, to help in a meeting. He was taken sick and did not get to preach, but died before the week closed. He was in the home of Mr. and Mrs. Joe T. Smith where he died, and he was given the very best of treatment.

Among his living children he has two sons who are preachers—J. E. Breland and E. A. Breland. Thus he leaves some one to continue the work he lays down. His wife died about one year ago.

He died in the faith, stating just before he died that all was well. We miss him but we know where to find him.

His brother,

R. L. BRELAND.

IN MEMORY OF MRS. A. J. DAVIS.

The Lord has seen fit to call from our little band one of our most consecrated workers, Mrs. Davis. She lived a truly Christian life, one in the service of the Master. When called upon she was always ready and waiting to do any service in the Master's vineyard, it mattered not how great or how small. We miss Mrs. Davis in our church and in our work, but the Lord knows best. His will be done. We pray God's richest blessings upon the two children and pray that their lives may be as great in the service of the Master as their mother's.

(Continued from Page 10.)

Junior; Ripley Senior; Chalybeate Senior.

Union—New Albany Senior and Junior; Wallerville Senior; Blue Springs Senior.

Washington—Greenville Senior.

Winston—Louisville Senior.

Webster—Mantee Senior; Walthall

Senior; Eupora Senior; New Hope

Yalobusha—Water Valley Senior. Senior; Hohenlinden Senior.

Warren—Vicksburg First Senior and Junior; Vicksburg Boulevard Avenue Senior and Junior.

Sunday School Literature

For October, November and December (First Quarter Graded Lessons and Fourth Quarter Uniform Series.)

Sufficient labor to handle the rush orders for literature which come during the last month in each quarter is difficult to secure. Note change in prices and order now.

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| Junior Quarterly | .05½ |
| Children's Quarterly | .05½ |
| B. Y. P. U. Quarterly | .07 |
| Jr. B. Y. P. U. Quarterly | .06 |
| Jr. B. Y. P. U. Leaders' Quarterly | .10 |
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W. M. JONES, Vice-President.

Hattiesburg, Miss.

NEWS IN THE CIRCLE MARTIN BALL

Dr. W. E. Farr, Shelby, writes: "Just closed a great meeting last night at Saxe, a little town four miles from Boyle. The results were 76 additions to the church, and \$2,000 raised to buy a pastor's home. Church and pastor happy. That sounds mighty good."

Rev. Theo. Whitfield of McComb, has just closed a meeting at Heuck's Retreat, east of Brookhaven. Fifteen for baptism. The church much revived.

Since Rev. W. S. Allen left Lyon there is only one Baptist preacher in Coahoma county. There seems to be a dearth of Baptist preachers in this county.

The Baptist Advance comes out in new dress and looks much improved. Other nice changes are made.

Rev. L. T. May has resigned the church at El Dorado, Ark., and accepted a permanent position with the Army Y. M. C. A.

The Louisiana Baptists elected J. B. Mowley B. Y. P. U. secretary, which position he formerly occupied, but he declined and will remain in Arkansas.

We were sorry to learn of the resignation of Pastor J. C. Robinson at Canton. He takes up work with the Army Y. M. C. A. This leaves an-

other one of our good churches pastorless.

Pastor J. T. King, Bossier City, La., did the preaching in the meeting at Magda, La. There were 72 additions. The church much revived and Pastor C. E. Reed glad.

Mrs. J. W. Byars the new superintendent of the Training School of the Southwestern Theological Seminary, seems to give perfect satisfaction to every one.

Rev. Theo. Helsig has resigned the pastorate of the Cuerno Church, Texas, to accept the Trinity Church, Houston. The church at Cuerno is in splendid condition.

Rev. W. L. A. Stranburg of Rosboro, Ark., recently closed a meeting with the Antioch Church, Garland county, the third he has held with that church. Thirty-three additions—seven of them Methodists. It must have been a shouting time.

We are glad to hear such excellent things of Col. S. W. Anding, commanding officer at Eagle Pass, Texas. He is son of our own beloved I. H. Anding of Summit. He is doing honor to his splendid father's name.

Chaplain Jno. H. Buchanan writes that he is charmed with his work in the army. That great opportunities

present themselves for work that brings results.

That was great grief that came to the home of Dr. C. S. Gardner of the Theological Seminary. The death of his son in France, Lieut. Chas. T. Gardner. He fell in defense of truth and righteousness. This assuages the grief much.

Dr. S. J. Porter of San Antonio, Texas, has been called to succeed Lt. H. H. Hulton at the First Church, Oklahoma City. His decision has not yet been announced. The Texas Baptists protest vigorously.

The Democrats of Michigan have nominated Henry Ford United States Senator. We see no reason why he should not go.

We extend heartiest sympathy to Rev. W. B. Lansing of Stephen, Texas, in the departure to her heavenly home of Sister Lansing's mother. May His grace abound unto each of them.

A great meeting recently closed at Albany, Okla. The preaching was done by Evangelist Hickerson. There

were 97 additions. Pastor J. T. Clinton is happy.

Bro. Robert L. Cooper of Aberdeen, the gospel singer, has become associate pastor to Rev. J. H. Durham of the Tabernacle Church, Louisville, Ky.

The Foreign Mission Board has appointed three brethren, Drs. H. H. Pitt, T. C. Skinner and F. F. Gibson to serve as an administrative committee in the absence of Corresponding Secretary Love. He will sail Sept. 14 to visit the mission fields. These brethren are to be paid a salary to visit the mission rooms regularly.

The Crescent Hill Church, Louisville, Ky., has called Rev. Charles Graham of Lagrange, Ky. He has accepted the call and will begin work some time in October.

Rev. Wallace Wear of Lakeland, Fla., has accepted a call to the church at Cordale, Ga. Bro. Wear's work seems to have been successful at Lakeland, and we are surprised at his move.

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Next session begins September 17, 1918.

T. A. J. BEASLEY, B.A., D.D.,
President.

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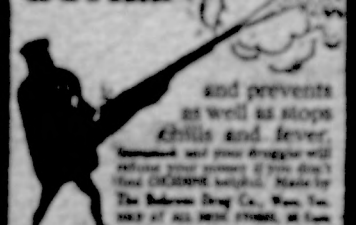
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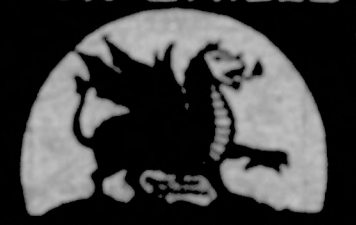
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REGENERATION.

(Article I.)

By C. T. Carmichael.

When we have made the best possible definition of regeneration, we will then have failed to express the blessedness of the reality by experience. It is that change wrought by the Spirit of God, by the use of the truth as a means, in which the moral disposition of the soul is renewed to a likeness in Christ. There are four features to this definition. The change is wrought by the Holy Spirit. It is accomplished by the word of God or the truth. It is a fundamental change in the moral and spiritual disposition. It is a change in which the soul is recreated in the image of Christ.

We do not say there is a change in the spiritual constitution of man, but in his moral and spiritual disposition.

By renewing us in Christ God does not undo what He did in his first creation of Adam. Sin is the result of the misdirected use of man's faculties and powers in the soul. It is reversed moral and spiritual action. By sin man's moral and spiritual nature was brought into state of subversion. Man's disposition under the carnal mind is bound under the slavery of evil passion, and is not subject to the law of God. Rom. 8:7. Regeneration breaks the bondage of sin and frees the moral and spiritual life, turning the powers to perform righteousness. Man remains in possession of a will. However, it is a will obedient to a higher will which it recognizes, and makes it possible for the mind to attain its real self in harmony with God.

Man's affection remains, even in pure love, bound supremely unto God. Personality remains, but it is a transformed personality. By regeneration man becomes his real self with his fullest potentialities and possibilities. To be regenerated is to be born, or renewed, not of flesh but by the will of God.

To as many as receive Jesus Christ, believing in his name, "who through the eternal Spirit offered himself without blemish unto God; to them is given authority "to become the sons of God." Heb. 9:11-14 and John 1:12-13.

A truth to be emphasized is, that regeneration, or to be spiritually quickened, is wrought by connection with the Divine power. It is beyond human accomplishment, except to yield on man's part, to the conditions that God requires, repentance and faith. God's grace may seek long before one responds, but the moment comes when the will responds and the moral tendency of the soul is changed. Immediately "The moral center of gravity of the soul shifts to another point entirely." It is then that Jesus Christ is known by very peaceful, joyous experience. Regeneration we find to be accomplished by the Spirit employing the truth. In Acts 16:14 it is said that the Lord opened the heart of Lydia to give heed to the things spoken by Paul. In John 6:34 Jesus said: "No man can come unto me except the Father draw him; and I will raise him up at the last day." Man cannot realize the necessity to be "born from above" until the Holy Spirit reveals it to him by the word of God. It is obvious then, that the truth and God's revela-

tion to us in Jesus Christ by the Spirit are co-operative. Every truth God presents is a truth in Christ, since "Christ in his person is the gospel of our salvation."

Baptism has no part in regeneration. The spiritual renewal of a man is God's act. Baptism is man's obedience to declare regeneration. It symbolizes regeneration but does not produce it. By careful study of the Holy Spirit's use of the truth in regeneration, there is a definite conclusion that this is a fact. The scriptures which associate baptism with early conversion indicate the ordinance as the answer of a good conscience, a conscience which has already been cleansed to be obedient to God in baptism by commandment. Those regenerated are rejoiced to be obedient therein. It is an outward declaration of what has been inwardly wrought by God's grace, even declaring the Resurrection. Jesus said, "No man can come unto me except the Father draws him; and I will raise him up at the last day." We as God's servants administer baptism in the name of the authority of our salvation: "The Father, and of the Son, and of the Holy Ghost." In regeneration man repents and believes, and repents and believes because the Holy Spirit is drawing him mightily by the love and Word of God. In Gen. 15:6 we read that Abraham believed God and it was imputed unto him for righteousness. I have not yet read that Abraham was baptized. He afterward received another ordinance in which he was to be obedient, the sign of which was fulfilled. Abraham was saved by grace through faith.

"Unless we are consciously obedient unto God, and have within us the witness of a good conscience, the outward symbol is of no value whatever." In that moment when "we turn from sin, when we trust the Savior, when the will becomes obedient, then, and not until then, is the regenerating act complete."

We now submit some scripture for careful study. These scriptures either define, embody, or illustrate the doctrine of regeneration. They are: Num. 19; Ps. 51:2-10; Isaiah 4:3-4, 38:16-20, 44:1-4; Jer. 31:33-34, and 33:8, 9; Ezek. 36:25-27, and 37:23; Joel 2:26, 28; Zech. 13:1; Malachi 3:1-4; John 1:12, 13, and 3:3-12; 1 Cor. 6:11; 2 Cor. 5:17; Eph. 2:1-10 and 5:25-27; Col. 2:13 and 3:9-10; Titus 3:5; Jas. 1:18; 1 Pet. 1:23. Of course there are many more passages that embody and indicate the necessity of regeneration in both the Old and New Testaments. Some of the terms that are embodied in these scriptures are as follows: "born from above," "born again," "to make alive," "to quicken," "to raise from the dead," "to transform," "to renew," "to create," "to illumine," and "to cleanse." These scriptures with their terms all indicate God's supreme love to reveal the law of his divine will to our conscious understanding, and experience.

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A Call To Baptists

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We must preach Christ to our people at home, as never before.

We must marshal our forces to take for Christ the hundreds of thousands being brought together in war-work plants in the South.

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B. D. GRAY, Corresponding Secretary.

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